دُرُوسُ اللُّغَةِ العَرَبِيَّةِ

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

اَلْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 23

Javid Sheikh

لُغَةُ الْقُرْآنِ مسي ساغا

Language of the Qur'an Mississauga

Revision History

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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form VIII – بَاب اِفْتَعَلَ

(٢٣) اَلدَّرْسُ الثَّالِثُ وَالْعِشْرُونَ

The Twenty Third Lesson

حَامِـــدٌ : يَاأُسْتَاذُ، إِنَّ لَدَيَّ اِقْتِرَاحاً .

- Hamid : O'teacher, indeed I have a suggestion (with me).

اَلْمُـدَرِّسُ : اِنْتَظِرْ حَتَّى [أَنْ] أَطَّلِعَ عَلَى هَذَا التَّعْمِيمِ . . . (بَعْدَ قَلِيلٍ) نَعَمْ . مَا اقْتِرَاحُكَ؟

- The Teacher: Wait until I familiarize myself with this circular ... (after a short while) Yes. What is your suggestion?

حَامِـــدٌ : إِنَّ فَصْلَنَا هَذَا أَصْبَحَ مُزْدَحِماً جِدّاً . مَا رَأْيُكَ أَنْ نَنْتَقِلَ إِلَى الْفَصْلِ الَّذِي فِي الطَّابِقِ الثَّانِي ، فَإِنَّهُ خَالٍ (مَنْقُوصٌ) اَلْآنَ .

- H : Surely, this class of ours has become very crowded. What is your opinion that we shift to the classroom that is on the second floor, because it is empty now.

اَلْمُـدَرِّسُ : إِنَّ هَذَا رَأْيٌ سَدِيدٌ . سَأُكَلِّمُ الْمُدِيرَ فِيهِ . . . اِقْرَأِ الدَّرْسَ يَامُصْطَفَى .

- TT: Surely this is a good opinion (sound suggestion). I will talk to the principal about it. Read the lesson, O'Mustafa.

اَلْمُصْطَفَى : (بَعْدَ الْاِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿①يَاأَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، ②وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضاً، ③أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ، ④وَاتَّقُوا اللهَ، إِنَّ اللهَ تَوَّابٌ رَحِيمٌ﴾ [اَلْحُجُرَات/١٢] .

- Mustafa: (After saying Isti'azah and Basmalah)
1) 'O'you who believe, avoid (stay away) from many of the suspicion, surely, some of the suspicion is sin,
2) And do not spy and do not back bite one another (some of you and someone),
3) Does anyone of you love (like) that he eats the meat of his dead brother? you will hate it (detest it).
4) And fear Allah, surely Allah is the Most Relenting (forgiving) and Very Merciful.

اَلْمُـدَرِّسُ : نَكْتَفِي بِهَذَا الدَّرْسِ . رَاجِعُوا الدُّرُوسَ السَّابِقَةَ وَاجْتَهِدُوا، فَقَدِ اقْتَرَبَ الْاِمْتِحَانُ .

- TT: We will settle with this lesson (enough with this lesson). Revise the previous lessons and work hard, the exam has come close.

Idha of surprise إِذَا الْفُجَائِيَّةُ

مُخْتَـــارٌ : *كُنَّا نَظُنُّهُ بَعِيداً (م به)، فَإِذَا هُوَ قَرِيبٌ .

- Mukhtar: We used to think it (the exam) is far away but suddenly it is near.

حَامِـــدٌ : مَتَى تَنْتَهِي الدِّرَاسَةُ يَاأُسْتَاذُ؟

- H: When the studying is going to end, O'teacher?

اَلْمُـدَرِّسُ : أَظُنُّهَا (م به #1) تَنْتَهِي فِي مُنْتَصَفِ (مُضَافٌ إِلَيْهِ) هَذَا (بَدَلٌ) الشَّهْرِ . (م به #2)

- TT: I think (that) it will end in the middle of this month.

* (كَانَ (مَاضٍ) + مُضَارِعٌ) is translated as 'Used to'

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مُخْتَـــــارٌ : أَلَنَا مُمْتَحِنُونَ مِنْ خَارِجِ الْمَعْهَدِ؟

- Mukhtar: Do we have examiners from outside of the institute?

اَلْمُـدَرِّسُ : نَعَمْ، سَيَشْتَرِكُ فِي الْاِخْتِبَارِ الشَّفَوِيِّ مُمْتَحِنُونَ مِنْ خَارِجِ الْمَعْهَدِ.

- TT: Yes, the examiners from outside the institute will participate in the oral exams.

وِلْـــيَمُ : أَيَحِقُّ لِي أَنْ أَدْخُلَ فِي الْاِمْتِحَانِ، فَقَدِ الْتَّحَقْتُ مُتَأَخِّراً؟

- William: Do I have the right that I enter the exam (to participate in the exam), as I had joined late.

اَلْمُـدَرِّسُ : نَعَمْ، مَنِ الْتَّحَقَ قَبْلَ الْاِمْتِحَانِ بِشَهْرَيْنِ/ فَلَهُ حَقُّ الدُّخُولِ فِي الْاِمْتِحَانِ.

جُمْلَةٌ اِسْمِيَّةٌ فِي مَحَلِّ جَزْمٍ جَوَابُ الشَّرْطِ

- TT: Yes, whoever enrolled/joined two months before the exam has the right to enter the exam.

حَامِـــدٌ : يَاأُسْتَاذُ، سَأَغِيبُ غَداً وَبَعْدَ غَدٍ فَإِنَّنِي مُسَافِرٌ إِلَى جُدَّةَ، فَأَرْجُو السَّمَاحَ.

- H: O'teacher, I will be absent tomorrow and day after tomorrow because I am a traveller to Jeddah, So I request the permission.

Way out بُدٌّ
Unavoidable لَا بُدَّ مِنْ (لَا النَّافِيَةُ لِلْجِنْسِ)

اَلْمُـدَرِّسُ : أَلَابُدَّ مِنْ هَذَا السَّفَرِ؟

- TT: Can this travel not be avoided?
(Is this travel absolutely necessary?)

لَامُ الْمُزَحْلَقَةِ

حَامِـــدٌ : نَعَمْ، وَاللهِ إِنِّي لَمُضْطَرٌّ إِلَى ذَلِكَ.

H: Yes, By Allah I am compelled to do that.

اَلْمُـدَرِّسُ : لَا بَأْسَ. إِذَا مَرَرْتَ بِمَكْتَبَةٍ هُنَاكَ/ فَاشْتَرِ لِي كِتَاباً اِسْمُهُ (اَلْمُسْلِمُونَ عَلَى مُفْتَرَقِ الطُّرُقِ).

اِسْمُ الْمَكَانِ

- TT: No problem, if you pass by a book store over there, purchase a book for me, its name is (Muslims upon/at the crossroads)
(crossing of the roads)

١ ـ أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ :

1- Answer the following questions:

See next page

(١) مَا اقْتِرَاحُ حَامِـــدٍ؟

(٢) نَهَى اللهُ تَعَالَى فِي الْآيَةِ الْكَرِيمَةِ الْوَارِدَةِ فِي الدَّرْسِ عَنْ ثَلَاثَةِ أُمُورٍ. مَا هِيَ؟

(٣) بِمَاذَا شَبَّهَ اللهُ تَعَالَى الْغِيبَةَ؟

٢ ـ مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (اِفْتَعَلَ) زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ الْفَاءِ، وَتَاءٌ بَعْدَهَا، نَحْوَ: اِرْتَفَعَ، اِشْتَرَى، اِنْتَظَرَ.

2- The form (اِفْتَعَلَ) is from the form TMD verbs. In it, hamza is added before the fa, and the ta after it (fa), e.g.:
It rose/ascended, He purchased, He waited

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَــةِ : Answer the following questions :

(١) مَا ٱقْتِرَاحُ حَامِـــــدٍ؟

(٢) نَهَى اللهُ تَعَالَى فِي الْآيَةِ الْكَرِيمَةِ الْوَارِدَةِ فِي الدَّرْسِ عَنْ ثَلَاثَةِ أُمُورٍ. مَا هِيَ؟

(٣) بِمَاذَا شَبَّهَ اللهُ تَعَالَى الْغِيْبَةَ؟

1) What was Hamid's suggestion?

١. اِقْتَرَحَ حَامِدٌ أَنْ يَنْتَقِلَ الطُّلَّابُ إِلَى الْفَصْلِ الَّذِي فِي الطَّابِقِ الثَّانِي

Hamid suggested that the students move to the class that is on the second floor.

2) Allah forbade in the noble ayah mentioned in the lesson about/from three things, what are they?

2. هِيَ كَثِيرٌ مِنَ الظَّنِّ وَالْغِيبَةُ وَالتَّجَسُّسُ

They are much of the suspicion and the backbiting and the spying (into others' affairs).

3) With what Allah likened the backbiting?

3. شَبَّهَ اللهُ تَعَالَى الْغِيْبَةَ بِأَكْلِ لَحْمِ الْأَخِ الْمَيِّتِ

Allah The Exalted likened the backbiting with eating flesh (meat) of the dead brother.

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❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (اِفْتَعَلَ). ❊

❊ Extract from the lesson the verbs mentioned in it from form (اِفْتَعَلَ).

See Underlined in the lesson

٣ - تَأَمَّلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ وَالْأَمْرَ وَاسْمَ الْفَاعِلِ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ:

3- Ponder over the example, then give the Present tense, and the imperative and the active participle, and the Verbal noun from the following verbs.

اَلْمَاضِي (The Past)	اَلْمُضَارِعُ (The Present)	اَلْأَمْرُ (The Imperative)	اِسْمُ الْفَاعِلِ (The Active Participle)	اَلْمَصْدَرُ (The Verbal Noun)
اِنْتَظَرَ — To wait	يَنْتَظِرُ	اِنْتَظِرْ — Wait	مُنْتَظِرٌ — The one who is waiting	اِنْتِظَارٌ — Waiting
اِشْتَرَكَ — To participate	يَشْتَرِكُ	اِشْتَرِكْ — Participate	مُشْتَرِكٌ — Participant	اِشْتِرَاكٌ — Participation
اِمْتَحَنَ — To exam	يَمْتَحِنُ	اِمْتَحِنْ — Examine	مُمْتَحِنٌ — Examiner	اِمْتِحَانٌ — Examination
اِجْتَمَعَ — To gather	يَجْتَمِعُ	اِجْتَمِعْ — Gather	مُجْتَمِعٌ — Participant	اِجْتِمَاعٌ — Gathering
اِلْتَقَى — To meet/gather	يَلْتَقِي	اِلْتَقِ — Meet	مُلْتَقٍ	اِلْتِقَاءٌ (أَصْلُهُ : اِلْتِقَايٌ) — Meeting
اِخْتَارَ — To choose/select	يَخْتَارُ	اِخْتَرْ — Choose	مُخْتَارٌ — Chosen	اِخْتِيَارٌ (اِنْتِعَالٌ) — Selection

(ا of مُخْتَارٌ → Changes to ي of اِخْتِيَارٌ)

٤ - تَأَمَّلِ الْمِثَالَ، ثُمَّ انْقُلِ الْأَفْعَالَ الْآتِيَةَ إِلَى بَابِ (اِفْتَعَلَ):

4- Ponder over the example, then change the following verbs to form (اِفْتَعَلَ).

زَحَمَ (He pushed, F I) → اِزْدَحَمَ (He was crowded, F VIII) (إِذَا كَانَتْ فَاءُ افْتَعَلَ دَالًا، أَوْ ذَالًا، أَوْ زَايًا أُبْدِلَتْ تَاؤُهُ دَالًا).

(If 'Fa' of اِفْتَعَلَ is 'Dal' or 'Zal' or 'Zaa', its 'Ta' is replaced with a 'Dal').

F I زَانَ To adorn/decorate ← F VIII اِزْتَانَ ← اِزْدَانَ To be decorated

F I ذَكَرَ To remember ← F VIII اِذْتَكَرَ ← اِذْدَكَرَ or اِدَّكَرَ To remember

F I دَعَا To call/invite ← F VIII اِدْتَعَى ← اِدْدَعَى ← اِدَّعَى To allege/claim

Replace with 'د' — If ف = د, ذ, ز

اِفْتَعَلَ

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5- Ponder over the example, then change the following verbs to form (اِفْتَعَلَ).

٥ ـ تَأمَّلِ المِثَالَ، ثُمَّ انقُلِ الأفعَالَ الآتِيَةَ إلَى بَابِ (اِفْتَعَلَ) :

صَبَرَ (To be patient, FI) — اِصْطَبَرَ (To endure, FVIII) (إذَا كَانَتْ فَاءُ افْتَعَلَ صَاداً، أوْ طَاءً، أوْ ظَاءً، أوْضَاداً، أُبْدِلَتْ تَاؤُهُ طَاءً).

(If 'Fa' of اِفْتَعَلَ is 'Sad' or 'Tua' or 'Zua', or 'Daad', its 'Ta' is replaced with a 'Tua').

Replace with 'ط' ← If ف = ص، ض، ط، ظ
اِفتَعَلَ

FI صَفَا — To be pure → FVIII اِصْتَفَى → اِصْطَفَى — To choose

FI ضَرَبَ — To hit → FVIII اِضْتَرَبَ → اِضْطَرَبَ — To become agitated/confused

FI ظَلَمَ — To transgress → FVIII اِظْتَلَمَ → اِظْطَلَمَ → اِظَّلَمَ — To be wronged (assimilation of ط → ظ)

FI طَلَعَ — To rise → FVIII اِطْتَلَعَ → اِطْطَلَعَ → اِطَّلَعَ — To examine/study/look into something

6- Ponder over the example, then change the following verbs to form (اِفْتَعَلَ).

٦ ـ تَأمَّلِ المِثَالَ، ثُمَّ انقُلِ الأفعَالَ الآتِيَةَ إلَى بَابِ (اِفْتَعَلَ) :

FI وَقَى (To save) — اِتَّقَى (إذَا كَانَتْ فَاءُ افْتَعَلَ وَاواً أُبْدِلَتْ تَاءً).

(If 'Fa' of اِفْتَعَلَ is 'waw', it is replaced with a 'Ta').

Replace with 'ت' ← If ف = 'و'
اِفتَعَلَ

FI وَصَلَ — To arrive/connect → FVIII اِوْتَصَلَ → اِتَّصَلَ — To get in touch

FI وَحَدَ — To be alone → FVIII اِوْتَحَدَ → اِتَّحَدَ — To be united

FI وَفِقَ — To be suitable → FVIII اِوْتَفَقَ → اِتَّفَقَ — To agree

7- Mention the origin of which follows, then clarify its form:

٧ ـ اُذْكُرْ أَصْلَ كُلٍّ مِمَّا يَأْتِي، ثُمَّ بَيِّنْ بَابَهُ :

اِنْتَظَرَ (FVIII, To wait)	أَصْلُهُ : نَظَرَ	مِنْ بَابِ : اِفْتَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالتَّاءُ. - From form اِفْتَعَلَ. The 'Hamza' and the 'Ta' have been added in it.
اِنْكَسَرَ (FVII, To be broken)	أَصْلُهُ : كَسَرَ	مِنْ بَابِ : اِنْفَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ - 'Hamza' and the 'Noon'
اِنْفَتَحَ (FVII, To be opened)	أَصْلُهُ : فَتَحَ	مِنْ بَابِ : اِنْفَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ - 'Hamza' and the 'Noon'
اِنْتَقَلَ (FVIII, To move)	أَصْلُهُ : نَقَلَ	مِنْ بَابِ : اِفْتَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالتَّاءُ - 'Hamza' and the 'Ta'
اِنْتَشَرَ (FVIII, To broadcast)	أَصْلُهُ : نَشَرَ	مِنْ بَابِ : اِفْتَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالتَّاءُ - 'Hamza' and the 'Ta'
اِنْقَطَعَ (FVII, To be severed)	أَصْلُهُ : قَطَعَ	مِنْ بَابِ : اِنْفَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ - 'Hamza' and the 'Noon'
اِنْتَصَرَ (FVIII, To be victorious)	أَصْلُهُ : نَصَرَ	مِنْ بَابِ : اِفْتَعَلَ . زِيدَتْ فِيهِ الْهَمْزَةُ وَالتَّاءُ - 'Hamza' and the 'Ta'

زِيدَتْ : فِعْلٌ مَاضٍ مَبْنِيٌّ لِلْمَجْهُولِ

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8- From the meaning of the form (اِفْتَعَلَ) is compliance, e.g.: I raised the voice, It got raised.

٨ ـ مِنْ مَعَانِي بَابِ (اِفْتَعَلَ) الْمُطَاوَعَةُ، نَحْوَ: رَفَعْتُ الصَّوْتَ، فَارْتَفَعَ.   VIII → I

تَأَمَّلِ الْمِثَالَ، ثُمَّ أَكْمِلِ النَّاقِصَ : Ponder over the example then complete the deficient (incomplete).

(١) مَفْعُولٌ بِهِ — فَاعِلٌ (VIII)

رَفَعْتُ الصَّـــوْتَ. I raised the voice. اِرْتَفَعَ الصَّـــوْتُ. The voice got raised.

مَلَأْتُ الْكُـــوبَ. I filled the cup. اِمْتَلَأَ الْكُوبُ The cup got filled.

جَمَعْتُ الطُّلَّابَ. I gathered the students. اِجْتَمَعَ الطُّلَّابُ The students gathered.

9- Ponder over the following examples of the form (اِفْتَعَلَ) and specify in them the past, and the present, and the active participle, and the imperative and the various derivatives.

٩ ـ تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (اِفْتَعَلَ) وَعَيِّنْ فِيهَا الْمَاضِيَ وَالْمُضَارِعَ وَالْأَمْرَ وَالْمُشْتَقَّاتِ الْمُخْتَلِفَةَ :

(١) فِي التَّنْزِيلِ : ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ﴾ [ق/٣٠]. الزَّائِدَةُ

1) In the Qur'an: On the Day (of judgement) we will say (ask) the Hell, are you filled? and she will say: Do you have anymore?

(٢) قَالَ تَعَالَى : ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾ [طه/١٣٢].

2) The Exalted said: 'And command your family with prayer and be patient upon them.'

(٣) أَسْتَمِعُ إِلَى تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ مِنَ الْإِذَاعَةِ كُلَّ صَبَاحٍ.

3) I listen to the recitation of the Noble Qur'an from the radio station every morning.

(٤) يَقُولُ الْمُذِيعُ : أَيُّهَا الْمُسْتَمِعُونَ الْكِرَامُ، إِلَيْكُمْ نَشْرَةَ الْأَخْبَارِ. (إِلَيْكُمْ = خُذُوا)

4) The announcer says: O (you) noble listeners, take the news bulletin (here is the news bulletin).

(٥) دَعَوْتُ اللهَ فِي الْمُلْتَزَمِ.

5) I made dua to Allah (SWT) at the Multazim (the place between Hajre-Aswad and the door of Ka'aba).

(٦) اِبْتَسِمْ. لَا تَكُنْ عَابِساً.

6) Smile, don't be stern (grouchy).

(٧) اِتَّصَلْتُ بِأَبِي هَاتِفِيّاً، وَأَخْبَرْتُهُ بِمَوْعِدِ سَفَرِي.

7) I connected with my father by phone, and told (notified) him about my travel date and time.

(٨) قَالَ تَعَالَى : ﴿وَمَنْ يَتَّقِ اللهَ | يَجْعَلْ لَهُ مَخْرَجًا، وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطَّلَاق/٢-٣]. (اِسْمُ الشَّرْطِ (جَازِمٌ) — مَجْزُومٌ)

8) The Exalted said: 'And whoever fears Allah, He will make for him a wayout, and He will provide him sustenance from where he does not expect.'

(٩) يَتَّجِهُ الْمُسْلِمُونَ فِي صَلَوَاتِهِمْ إِلَى الْكَعْبَةِ الْمُشَرَّفَةِ. Root is وَجَهَ

9) The Muslims turn (their) faces in their prayers towards the Noble Ka'aba.

(١٠) قَالَ ﷺ : «وَمَنِ ادَّعَى مَا لَيْسَ لَهُ / فَلَيْسَ مِنَّا». (رَوَاهُ مُسْلِمٌ). (الشَّرْطُ — جَوَابُ الشَّرْطِ)

10) The Prophet (PBUH) said: Whoever claims what does not belong to him, he is not from us. (Muslim narrated it).

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(١١) قَالَ تَعَالَى فِي سُورَةِ الْفُرْقَانِ : ﴿يَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَالَيْتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلاً . يَاوَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلاً﴾ [ٱلْفُرْقَانُ/٢٧-٢٨] .

11) The Exalted said in Surah Al-Furqan: 'The Day the transgressor will bite his hands saying I wish I would have taken a path with the Messenger. O' my disaster, woe to me I wish I had not taken so-and-so as a friend.'

يَا + وَيْلَةُ + ي

(اِتَّخَذَ (اِفْتَعَلَ) مِنْ أَخَذَ . أَصْلُهُ : اِئْتَخَذَ ، أُدْغِمَتِ ٱلْهَمْزَةُ فِي التَّاءِ) .

اِتَّخَذَ (اِفْتَعَلَ) is from أَخَذَ.

Its origin: اِئْتَخَذَ, hamza is merged into 'ta'.

١٠ ـ أَ + ٱفْتَعَلَ = أَفْتَعَلَ؟ قَالَ تَعَالَى : ﴿أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ﴾ [ٱلصَّافَاتُ/١٥٣] .

10- (Hamza of Interrogation and Hamza of Wasl = Hamza of Wasl is omitted)
The Exalted said: 'Did He (Allah) chose the daughters over the sons'.

١١ ـ(فَإِذَا هُوَ قَرِيبٌ) . هَذِهِ (إِذَا الْفُجَائِيَّةُ)، وَتُفِيدُ وُقُوعَ أَمْرٍ غَيْرِ مُتَوَقَّعٍ . تَدْخُلُ عَلَى الْجُمْلَةِ الْإِسْمِيَّةِ، وَيَجُوزُ الْاِبْتِدَاءُ بِالنَّكِرَةِ بَعْدَهَا .

11- (To my surprise it is close). This is Idha of surprise, and it informs about something happened unexpectedly. It enters in the nominal sentence, and it is permissable that the beginning is indefinite after it.

لَا تَأْتِي (إِذَا الْفُجَائِيَّةُ) فِي أَوَّلِ الْكَلَامِ .

The idha of surprise, it does not come in the beginning of the statement.

❋ هَاءَ أَمْثِلَةً لِـ (إِذَا الْفُجَائِيَّةِ) :

❋ Take examples with Idha of surprise.

(١) دَخَلْتُ الْفَصْلَ فَإِذَا مُدِيرُ الْجَامِعَةِ جَالِسٌ .

1) I entered the class and surprisingly the principal of the university was sitting (there).

(٢) دَخَلْتُ الْغُرْفَةَ فَإِذَا حَيَّةٌ عَلَى السَّرِيرِ .

2) I entered the room and surprisingly a snake was on the bed.

(٣) خَرَجْتُ مِنَ الْبَيْتِ فَإِذَا صَدِيقٌ بِالْبَابِ .

3) I exited the house and surprisingly a friend was at the door.

(٤) ظَنَنْتُكَ مُدَرِّسًا فَإِذَا أَنْتَ طَالِبٌ .

مبه

4) I assumed (thought) you are a teacher, and surprisingly you are a student.

(٥) وَفِي التَّنْزِيلِ فِي قِصَّةِ مُوسَى (عَلَيْهِ السَّلَامُ): ﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ . وَنَزَعَ يَدَهُ ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ﴾ [ٱلْأَعْرَافُ/١٠٧-١٠٨] .

5) And in the Qur'an in the story of Musa (PBUH) 'He threw His stick and surprisingly it turned into an evident snake. And He took out his hand, and surprisingly it was white to the on-lookers.

= أَخْرَجَ
To take out

For verbs with two objects: one is indef. and the other is def.

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For verbs with two objects: one is indef. and the other is def.

12- (I think it is finished/ ended) ١٢ ـ(أظنّها تنتهي . . .) تنصب (ظنّ) مفعولين أصلهما مبتدأ وخبر،

ظنّ has two objects that are originally Subject and Predicate, e.g.: نحو:

- I think the exam is near. أظنّ الامتحان قريبا. الامتحان قريب. The exam is near.

- I think the principal is coming tomorrow أظنّ المدير يأتي غداً. المدير يأتي غداً. The principal will come tomorrow.

And in the Qur'an: 'And I don't think the time (The day of Judgement) is happening?' وفي التنزيل : ﴿وما أظنّ السّاعة قائمة﴾ [الكهف/ ٣٥]. (def. / indef.)

Enter (ظنّ) in the following sentences: أدخل (ظنّ) على الجمل الآتيـة :

(١) حامدٌ مريض . — ظننت حامدًا مريضًا — 1) I thought Hamid was sick.

(٢) الاختبار سهل . — أتظنّ الاختبار سهلًا ؟ — 2) Do you think the exam will be easy? (or 'is')

(٣) الطّائرة متأخّرة . — أظنّ الطّائرة متأخّرةً — 3) I think the plane is late.

(٤) أنت مريض . — أظنّك مريضًا (في محلّ نصب) — 4) I think you are sick.

(٥) المدرّس يتأخّر اليوم . — ظننت المدرّس يتأخّر اليوم — 5) I think the teacher is late today.

(٦) هو مسلم . — أتظنّينه مسلمًا ؟ — 6) Do you (f) think he is a Muslim?

(٧) هم راسبون . — (نظنّ+هم) نظنّهم راسبين — 7) We think they have failed.

(٨) زميلاك ناجحان . — أظنّ زميليك ناجحين — 8) I think your friends (two) are successful.

(٩) الطّالبات مجتهدات . — أظنّ الطّالبات مجتهداتٍ — 9) I think the students (f) are hard-working.

(١٠) أنا ضعيف . — أتظنّني ضعيفًا ؟ — 10) Do you think I am weak.

❋ وَيجـوزُ أنْ تدْخـلَ (ظنّ) على (أنّ) و(أنْ) المصدريّتين. فينصب المصدرُ المؤوّلُ على المفعوليّة (for being)، ويسدُّ مسدّ المفعولين، نحو:

❋ It is permissible to enter ظنّ on أنّ and أنْ the interpreted verbal nouns. The interpreted verbal noun is regarded as accusative for being the object, it replaces/takes the place of two objects, e.g.:

(أ) الامتحان سهل . أظنّ أنّ الامتحان سهل .

(A) The exam is easy. I think that the exam is easy.

هذا الرّجل يسدّ مسدّ رجلين — This man replaces (stands in place of) two men.

(سدّ - يسدّ) To obstruct, fulfill, replace

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ظ ن ن

ظَنَّ و يَظُنُّ

to think

ٱلْمَاضِي

ظَنَّ	ظَنَّا	ظَنُّوا
ظَنَّتْ	ظَنَّتَا	ظَنَنَّ
ظَنَنْتَ	ظَنَنْتُمَا	ظَنَنْتُمْ
ظَنَنْتِ	ظَنَنْتُمَا	ظَنَنْتُنَّ
ظَنَنْتُ		ظَنَنَّا

ٱلْمُضَارِعُ

يَظُنُّ	يَظُنَّانِ	يَظُنُّونَ
تَظُنُّ	تَظُنَّانِ	يَظْنُنَّ
تَظُنُّ	تَظُنَّانِ	تَظُنُّونَ
تَظُنِّينَ	تَظُنَّانِ	تَظْنُنَّ
أَظُنُّ		نَظُنُّ

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أَنَّ وَاِسْمُهَا وَخَبَرُهَا
يَسُدُّ مَسَدَّ مَفْعُولَيْنِي أَظُنُّ

اِسْمُ أَنَّ — خَبَرُ أَنَّ

وَفِي التَّـنْـزِيـلِ : ﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ﴾ [فُصِّلَتْ/ ٢٢] .

And in the Qur'an:
But you (all) thought that Allah does not know much what (which) you do.

(ب) مَا ظَنَنْتُ أَنْ يَرْسُبَ أَحْمَدُ، أَيْ : مَا ظَنَنْتُ أَحْمَدَ يَرْسُبُ . وَمِنْهُ قَوْلُهُ تَعَالَى : ﴿تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ﴾ [ٱلْقِيَامَة/ ٢٥] .

(B) I did not think that Ahmad will fail, i.e.: I did not think that Ahmad failed. And from the saying of Allah the Exalted: You think that you will act with calamity (you will be inflicted with some back breaking calamity).

❋ أَدْخِلْ (أَنَّ) ثُمَّ (ظَنَّ) عَلَى الْجُمَلِ الْوَارِدَةِ فِي التَّمْرِينِ السَّابِقِ

❋ Enter أَنَّ then ظَنَّ in the sentences mentioned in the previous exercise.

(١) حَامِدٌ مَرِيضٌ . — ظَنَنْتُ أَنَّ حَامِدًا مَرِيضٌ
1) I thought that Hamid is sick.

(٢) ٱلِاخْتِبَارُ سَهْلٌ . — أَتَظُنُّ أَنَّ الِاخْتِبَارَ سَهْلٌ ؟
2) Do you think that the exam is easy?

(٣) ٱلطَّائِرَةُ مُتَأَخِّرَةٌ . — أَظُنُّ أَنَّ الطَّائِرَةَ مُتَاخِّرَةٌ
3) I think that the plane is late.

(٤) أَنْتَ مَرِيضٌ . — أَظُنُّ أَنَّكَ مَرِيضٌ
4) I think that you are sick.

(٥) ٱلْمُدَرِّسُ يَتَأَخَّرُ الْيَوْمَ . — ظَنَنْتُ أَنَّ الْمُدَرِّسَ يَتَأَخَّرُ الْيَوْمَ
5) I think that the teacher is late today.

(٦) هُوَ مُسْلِمٌ . — أَتَظُنِّينَ أَنَّهُ مُسْلِمٌ ؟
6) Do you (f) think that he is a Muslim?

(٧) هُمْ رَاسِبُونَ . — نَظُنُّ أَنَّهُمْ رَاسِبُونَ
7) We think that they have failed.

(٨) زَمِيلَاكَ نَاجِحَانِ . — أَظُنُّ أَنَّ زَمِيلَيْكَ نَاجِحَانِ
8) I think that your friends (two) are successful.

(٩) ٱلطَّالِبَاتُ مُجْتَهِدَاتٌ . — أَظُنُّ أَنَّ الطَّالِبَاتِ مُجْتَهِدَاتٌ
9) I think that the students (f) are hard working.

(١٠) أَنَا ضَعِيفٌ . — أَتَظُنُّ أَنَّنِي ضَعِيفٌ
10) Do you think that I am weak?

١٣ ـ هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَـةِ : خَلِيلٌ، سَبِيلٌ، ثُعْبَانٌ.

13- Give plurals of the following nouns.

Friend	Way	Snake
خَلِيلُونَ ، أَخِلَّاءُ	سُبُلٌ	ثَعَابِينُ
Friends	Ways	Snakes
	فُعُلٌ	مَفَاعِيلُ

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14- Give present tense of the following verbs. ١٤ ـ هَاتِ مُضَارِعَ الْأَفْعَالِ الْآتِيَــةِ : عَضَّ، اِجْتَنَبَ، اِغْتَابَ .

To slander | To avoid | To bite

يَغْتَابُ | يَجْتَنِبُ | يَعَضُّ

15- (Is there right of me that I am entering in the exam). We say (I entered it) without (فِي) if the place of entring is a physical place, e.g.:

١٥ ـ (أَيَحِقُّ لِي أَنْ أَدْخُلَ فِي الْاِمْتِحَانِ) . نَقُولُ : (دَخَلْتُهُ) بِغَيرِ «فِي» إِذَا كَانَ الْمَدْخُولُ مَكَاناً، نَحْوَ: «دَخَلْتُ الْبَيْتَ/ الْمَسْجِدَ/ اَلسُّوقَ/ اَلْغُرْفَةَ . . . » فَفِي التَّنْزِيلِ : ﴿وَدَخَلَ جَنَّتَهُ﴾ [اَلْكَهْفُ/ ٣٥] .

I entered the house / the masjid / the market / the room ... So, in the Quran: 'And he entered his garden.'

And we say: (I entered in it) If the place you are entering is not a physical place, e.g.: (I entered in the Islam / in the exam ...) So, in the Qur'an 'And you saw people entering in the religion of Allah in multitudes.'

وَنَقُولُ : «دَخَلْتُ فِيهِ» إِذَا لَمْ يَكُنِ الْمَدْخُولُ مَكَاناً، نَحْوَ: «دَخَلْتُ فِي الْإِسْلَامِ/ فِي الْاِمْتِحَانِ . . . » فَفِي التَّنْزِيلِ : ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجاً﴾ [اَلنَّصْرُ/ ٢] .

virtual — نَفْسٌ is feminine

So the two matters have come together in the saying of the Exalted: 'So, enter my servants, and enter my paradise.'

وَقَدِ اجْتَمَعَ الْأَمْرَانِ فِي قَوْلِهِ تَعَالَى : ﴿فَادْخُلِي فِي عِبَادِي ۝ وَادْخُلِي جَنَّتِي﴾ [اَلْفَجْرُ/ ٢٩ـ٣٠] .

16- 'The Repentant / Merciful' i.e., the one who accepts repentance of His servants a lot, and it is on the pattern of (فَعَّالٌ) and it is from the intensive forms of the active participle.

١٦ ـ «اَلتَّوَّابُ» أَيْ اَلَّذِي يَتُوبُ عَلَى عِبَادِهِ كَثِيراً، وَهُوَ عَلَى وَزْنِ «فَعَّالٌ»، وَهُوَ مِنْ صِيَغِ مُبَالَغَةِ اسْمِ الْفَاعِلِ .

(صِيَغ: Plural of صِيغَةٌ)

- And from its patterns are also: - وَمِنْ صِيَغِهَا أَيْضاً :

- فَعِيلٌ, e.g.: Very compassionate, Very repentant - فَعِيلٌ، نَحْوَ: رَحِيمٌ . تَوِيبٌ

(تَابَ - يَتُوبُ - تَائِبٌ)

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- فَعُولٌ، نَحْوَ: غَفُورٌ. - فَعُولٌ, e.g.: Oft-forgiving

- فَعِلٌ، نحْوَ: حَذِرٌ. - فَعِلٌ, e.g.: Cautious

- مِفْعَالٌ، نَحْوَ: مِعْطَاءٌ. - مِفْعَالٌ, e.g.: Generous

❊ صُغْ صِيَغَةَ «فَعَّالٌ» مِنْ هَذِهِ الْأَفْعَالِ: رَزَقَ، وَهَبَ، عَلِمَ، سَمِعَ، أَكَلَ، عَبَسَ.

❊ Make form فَعَّالٌ in the following verbs:

رَزَّاقٌ	Extreme Provider	وَهَّابٌ	Extreme Giver	عَلَّامٌ	Extreme Knower
سَمَّاعٌ	Hearing (capable of extreme)	أَكَّالٌ	Voracious Eator	عَبَّاسٌ	Frown faced

❊ صُغْ صِيَغَةَ «فَعِيلٌ» مِنْ هِذِهِ الْأَفْعَالِ : سَمِعَ، قَدَرَ، عَلِمَ، بَصَرَ.

❊ Make form فَعِيلٌ in the following verbs:

سَمِيعٌ	All Hearing (Extreme Listener)	قَدِيرٌ	Extreme Capable
عَلِيمٌ	Knower of Everything	بَصِيرٌ	Watchfull of Everything

❊ صُغْ صِيَغَةَ «فَعُولٌ» مِنْ هَذِهِ الْأَفْعَالِ : غَفَرَ، شَكَرَ، صَبَرَ، عَبَسَ، أَكَلَ.

❊ Make form فَعُولٌ in the following verbs:

(One who is very)

غَفُورٌ	Oft-forgiving	شَكُورٌ	Greatful
صَبُورٌ	Patient	عَبُوسٌ	Frowning
أَكُولٌ	Voracious		

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

ٱقْتَرَحَ يَقْتَرِحُ ٱقْتِرَاحًا (VIII) To propose, to suggest, to think up, to deliver off-hand

ٱنْتَظَرَ يَنْتَظِرُ ٱنتِظَارًا (VIII) To wait, to anticipate

عَمَّمَ يُعَمِّمُ تَعْمِيمًا (II) To make accessible, to open to public

ٱزْدَحَمَ يَزْدَحِمُ ٱزْدِحَامًا (VIII) To be crowded

(اسْمُ الْفَاعِلِ) مُزْدَحِمٌ Crowded

ٱنْتَقَلَ يَنْتَقِلُ ٱنْتِقَالًا (VIII) To be removed, to be carried away, to be transferred

طَابَقٌ Level, floor, storey of a building

ٱجْتَنَبَ يَجْتَنِبُ ٱجْتِنَابًا (VIII) To avoid, to keep away

ٱغْتَابَ يَغْتَابُ ٱغْتَابًا (VIII) To backbite, to slander

ٱكْتَفَى يَكْتَفِي ٱكْتِفَاءً (VIII) To be content, to suffice

ٱقْتَرَبَ يَقْتَرِبُ ٱقْتِرَابًا (VIII) To approach, to get near

ٱمْتَحَنَ يَمْتَحِنُ ٱمْتِحَانًا (VIII) To try, to test to examine.

(اسْمُ الْفَاعِلِ) مُمْتَحِنٌ Tester, Examiner

ٱشْتَرَكَ يَشْتَرِكُ ٱشْتِرَاكًا (VIII) To cooperate, to enter into partnership

ٱلْتَحَقَ يَلْتَحِقُ ٱلْتِحَاقًا (VIII) To catch up, to overtake, to join

ٱضْطَرَّ يَضْطَرُّ ٱضْطِرَارًا (VIII) To force, to compel, to coerce.

(اسْمُ الْفَاعِلِ) مُضْطَرٌّ Compelled, forced

ٱفْتَرَقَ يَفْتَرِقُ ٱفْتِرَاقًا (VIII) To split into many parts, to be divided

(اسْمُ الْمَكَانِ) مُفْتَرَقٌ Crossing, junction, intersection, crossroads

ٱرْتَفَعَ يَرْتَفِعُ ٱرْتِفَاعًا (VIII) To rise, to ascend, to go up

ٱلْتَقَى يَلْتَقِي ٱلْتِقَاءً (VIII) To encounter, to meet

ٱخْتَارَ يَخْتَارُ ٱخْتِيَارًا (VIII) To choose, to select, to elect

(اسْمُ الْفَاعِلِ وَالْمَفْعُولِ) مُخْتَارٌ Chosen

ٱصْطَفَى يَصْطَفِي ٱصْطِفَاءً (VIII) To choose, to select

(اسْمُ الْمَفْعُولِ) مُصْطَفَى Chosen

ٱضْطَرَبَ يَضْطَرِبُ ٱضْطِرَابًا (VIII) To clash, to be in a state of unrest, tumult or agitation

ٱطَّلَعَ يَطَّلِعُ ٱطِّلَاعًا (VIII) To become aware, to become acquainted, to be informed

ٱتَّصَلَ يَتَّصِلُ ٱتِّصَالًا (VIII) To be joined, to be connected, to combine or unite, to get in touch

ٱتَّحَدَ يَتَّحِدُ ٱتِّحَادًا (VIII) To be one, to form unity, to be combined, to be unanimous

ٱتَّفَقَ يَتَّفِقُ ٱتِّفَاقًا (VIII) To reach or be in agreement, in accordance, to be consistent, to be compatible

ٱنْتَشَرَ يَنْتَشِرُ ٱنتِشَارًا (VIII) To be spread out, to expand or extend, to be dispersed or scattered

ٱنْتَصَرَ يَنْتَصِرُ ٱنتِصَارًا (VIII) To come to some's aid, to be victorious, to take revenge

ٱنْقَطَعَ يَنْقَطِعُ ٱنقِطَاعًا (VII) To be shut off, to be interrupted, to get separated

ٱمْتَلَأَ يَمْتَلِئُ ٱمْتِلَاءً (VIII) To fill, to become or feel full

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ٱجْتَمَعَ يَجْتَمِعُ ٱجْتِمَاعًا (VIII) To be close together, to come together, to combine, to assemble, to have a conference or meeting

ٱصْطَبَرَ يَصْطَبِرُ ٱصْطِبَارًا (VIII) To be patient, to persevere

ٱسْتَمَعَ يَسْتَمِعُ ٱسْتِمَاعًا (VIII) To listen, to listen closely, to lend one's ear

(اسْمُ الْفَاعِلِ) مُسْتَمِعٌ Listener

أَذَاعَ يُذِيعُ إِذَاعَةً (IV) To spread, to propagate, to broadcast.

(اسْمُ الْفَاعِلِ) مُذِيعٌ Broadcaster

ٱلْتَـزَمَ يَلْتَزِمُ ٱلْتِزَامًا (VIII) To adhere, to persist, to maintain, to make one's duty.

(اسْمُ الْمَكَانِ) مُلْتَزَمٌ Place between the corner of Ka'ba and its door

ٱبْتَسَمَ يَبْتَسِمُ ٱبْتِسَامًا (VIII) To smile

عَبَسَ يَعْبِسُ عَبْسًا (a-i) To frown

(اسْمُ الْفَاعِلِ) عَابِسٌ Someone who frowns

(اسْمُ الْمُبَالَغَةِ) عَبَّاسٌ s/o who frowns excessively

ٱحْتَسَبَ يَحْتَسِبُ ٱحْتِسَابًا (VIII) To take into account, to call someone to account, to anticipate God's reward in the hereafter, to take exception

ٱتَّـجَهَ يَتَّـجِهُ ٱتِّجَاهً (VIII) To be directed, to tend, to aim, to turn one's face

ٱدَّعَى يَدَّعِي ٱدِّعَاءً (VIII) To make undue claim, to assume unduly, to accuse, to blame

عَضَّ يَعَضُّ عَضًّا (a-a) To grab or bite with teeth

ٱتَّـخَذَ يَتَّـخِذُ ٱتِّخَاذًا (VIII) To take on, to assume, to initiate, to have in mind

أَدْغَمَ يُدْغِمُ إِدْغَامًا (IV) To insert, to contract one letter into another (grammar), to assimilate

فُجَائِيَّةٌ Of surprise, unexpectedness

ثُعْبَانٌ Snake

نَزَعَ يَنْزِعُ نَزْعًا (a-i) To pull out, to draw out

سَدَّ يَسُدُّ سَدًّا (a-u) To block, to stop.

مَسَدٌّ place. . . . سَدَّ مَسَدَّ to take the place of ...

فَقَرَ يَفْقِرُ فَقْراً (a-i) To pierce, to dig, to break the vertebrae

(اسْمُ الْفَاعِلِ) فَاقِرٌ

تَوَّابٌ Excessively repentant, the one who excessively accepts repentance

حَذِرٌ Extremely cautious

مِعْطَاءٌ Generous

(الْكَلِمَاتُ عَلَى وَزْنِ اسْمِ الْمُبَالَغَةِ) فَعَّالٌ Words on the pattern of exaggeration

رَزَّاقٌ The one who excessively provides subsistence

وَهَّابٌ The one who excessively gives or grants

عَلَّامٌ The one who has vast knowledge, expert

سَمَّاعٌ The one who always hears everything

أَكَّالٌ Voracious, glutton

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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